The Last Supper and Upper Room Discourse of Jesus Christ
(Article)

Introduction

As the ministry of Jesus Christ reaches its climax in His arrest, trial and crucifixion (followed by His resurrection and ascension) our Lord celebrates the so-called *Last Supper* with His disciples (recorded in Matthew, Mark, Luke and John), prior to aforementioned events. At this supper, Jesus and His disciples eat the traditional Jewish Passover meal at an undisclosed location (an 'upper room') somewhere in Jerusalem (1) and as such, His final instructions (John 14-16) are referred to as *Upper Room Discourse*. (2)

Jesus, as Son of God, uses this moment to prepare His disciples for His pending suffering (3) and to fulfil Messianic expectations, along with instituting the Lord's Supper as a commemoration for God's people, that is, the new covenant Jesus makes with all people (Jewish and non-Jewish) who will ever believe in Him - Christ's sacrificial death here frees believers of the slavery of sin and eternal separation from God.(4)

The following is an exploration of the Last Supper (briefly dealt with, as it is recorded in Matthew 26:20-30, Mark 14:17-26 and Luke 22:14-23) with a main focus on those events - the *Upper Room Discourse* and the *High Priestly Prayer* - as it is recorded in John 13-17. The theological and practical issues for Christians are dealt with in the form of a commentary.

While they were eating, Jesus took bread, spoke a blessing and broke it, and gave it to the disciples, saying, ***"Take and eat; this is My body."*** Then He took the cup, gave thanks, and gave it to them, saying, ***"Drink from it, all of you. This is My blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in My Father's kingdom."***
Matthew 26:26–29 (BSB)

Commentary:

Before looking at the events as they unfold in the Gospel of John, this is a brief consideration of the *Last Supper* as it is recorded in the Synoptic Gospels (Matthew 26:20-30; Mark 14:17-26; Luke 22:14-23). (5) Each of the synoptic accounts contains some unique details, yet there is no discrepancy here, since a harmonization is possible.

Considering the Last Supper as recorded in Matthew, the opening passage above (not recorded in John's Gospel) provides a glimpse into God's plan and purpose for instituting this supper. All three Synoptic Gospels allude to this Passover ('Haggadah') liturgy and while later Church traditions have anachronistically attached theological meaning to Christ's body and blood (called 'transubstantiation,' 'consubstantiation,' etc.) Jesus is providing an enactment - using the Passover meal elements to represent and symbolize His pending substitutionary and sacrificial death on the cross. (6)

In Mark 14:17-26, we have a similar account of the events of the Last Supper, with an emphasis on the divine foreknowledge of Christ: Jesus predicts Judas' betrayal, He predicts the shedding of His own blood on the cross, He predicts the falling away of the disciples in Mark 14:27 (a quotation from the Old Testament in Zechariah 13:7), He predicts Peter's denials of Jesus (Mark 14:30) and He predicts the glorious messianic banquet at Christ's Second Coming on Judgment Day (Mark 14:25). (7) Before going to the Mount of Olives, the disciples sing Psalms of Praise ('Hallel') to close the celebration (Mark 14:26). (8)

Luke 22:14-23 provides a more detailed rendering of the Passover meal than Matthew and Mark. (9) In v.15-20 we are reminded of God's new covenant, which He accomplishes through Jesus' shed blood on the cross, poured out on behalf of His followers - the inauguration of this new covenant (to fulfill the 'old' Mosaic covenant) is accomplished through Christ's sacrificial death, which links back to the Old Testament (Isaiah 53; Exodus 24:8 and Jeremiah 31:31-34). (10)

It was now just before the Passover Feast, and Jesus knew that His hour had come to leave this world and return to the Father. Having loved His own who were in the world, He loved them to the very end. The evening meal was underway, and the devil had already put into the heart of Judas, the son of Simon Iscariot, to betray Jesus. Jesus knew that the Father had delivered all things into His hands, and that He had come from God and was returning to God. So He got up from the supper, laid aside His outer garments, and wrapped a towel around His waist. After that, He poured water into a basin and began to wash the disciples' feet and dry them with the towel that was around Him. He came to Simon Peter, who asked Him, "Lord, are You going to wash my feet?" Jesus replied, ***"You do not realize now what I am doing, but later you will understand."*** "Never shall You wash my feet!" Peter told Him. Jesus answered, ***"Unless I wash you, you have no part with Me."*** "Then, Lord," Simon Peter replied, "not only my feet, but my hands and my head as well!" Jesus told him, ***"Whoever has already bathed needs only to wash his feet, and he will be completely clean. And you are clean, though not all of you."*** For He knew who would betray Him. That is why He said, "Not all of you are clean." When Jesus had washed their feet and put on His outer garments, He reclined with them again and asked, ***"Do you know what I have done for you? You call Me Teacher and Lord, and rightly so, because I am. So if I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example so that you should do as I have done for you. Truly, truly, I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. If you know these things, you will be blessed if you do them. I am not speaking about all of you; I know whom I have chosen. But this is to fulfill the Scripture: 'The one who shares My bread has lifted up his heel against Me.' I am telling you now before it happens, so that when it comes to pass, you will believe that I am He. Truly, truly, I tell you, whoever receives the one I send receives Me, and whoever receives Me receives the One who sent Me."*** After Jesus had said this, He became troubled in spirit and testified, ***"Truly, truly, I tell you, one of you will betray Me."*** The disciples looked at one another, perplexed as to which of them He meant. One of His disciples, the one whom Jesus loved, was reclining at His side. So Simon Peter motioned to him to ask Jesus which one He was talking about. Leaning back against Jesus, he asked, "Lord, who is it?" Jesus answered, ***"It is the one to whom I give this morsel after I have dipped it."*** Then He dipped the morsel and gave it to Judas son of

Simon Iscariot. And when Judas had taken the morsel, Satan entered into him. Then Jesus said to Judas, ***“What you are about to do, do quickly.”*** But no one at the table knew why Jesus had said this to him. Since Judas kept the money bag, some thought that Jesus was telling him to buy what was needed for the feast, or to give something to the poor. As soon as he had received the morsel, Judas went out into the night. When Judas had gone out, Jesus said, ***“Now the Son of Man is glorified, and God is glorified in Him. If God is glorified in Him, God will also glorify the Son in Himself—and will glorify Him at once. Little children, I am with you only a little while longer. You will look for Me, and as I said to the Jews, so now I say to you: ‘Where I am going, you cannot come.’ A new commandment I give you: Love one another. As I have loved you, so you also must love one another. By this everyone will know that you are My disciples, if you love one another.”*** “Lord, where are You going?” Simon Peter asked. Jesus answered, ***“Where I am going, you cannot follow Me now, but you will follow later.”*** “Lord,” said Peter, “why can’t I follow You now? I will lay down my life for You.” ***“Will you lay down your life for Me?”*** Jesus replied. ***“Truly, truly, I tell you, before the rooster crows, you will deny Me three times.”***
John 13 (BSB)

Commentary:

Unlike the three Synoptic Gospels, John does not include Christ’s instituting the Lord’s Supper. (11) John arranges what Jesus teaches in the form of longer theological discourses, using symbolic language at times (15:1-8) and closes with the priestly prayer (17:1-26). (12)

While the date of the Last Supper in John’s Gospel, appears to be different than the synoptic accounts, it can be inferred that the Passover occurred on Nisan 15 and that John’s record of the supper is in harmony with this inference. (13) John 13 can be separated into four parts: Part one records the washing of the disciples’ feet (v.1-17), part two is about Jesus predicting His betrayal (v.18-30), part three contains Jesus’ command to love one another (v.31-35) and part four is Jesus’ prediction of Peter’s denial (v.36-38).

In part one, as Jesus sets out to wash the disciples’ feet, we learn that there is spiritual warfare going on (v.2) and that Jesus’ foot washing (an unusual thing a rabbi would do to his disciples) is intended to provide a memorable object lesson about servanthood and spiritual cleansing (v.8). (14) While Peter instantly refuses to participate, Jesus explains to him that this is a model of self-sacrificial love to be imitated, which prompts Peter to agree wholeheartedly (v.9). (15) This foot washing is also symbolic of the washing away of sins through Christ’s sacrificial death on the cross (which

does not apply to Judas Iscariot - see John 17:12) and is a demonstration of our Lord's love for all believers. (16)

In part two, Jesus predicts His betrayal by Judas Iscariot. In v.18 we here an explicit quotation from the Old Testament (Psalm 41:9) which shows us not only Christ's unique predictive ability, but also shows His divine messianic heart and mind that place the treachery of Judas in a framework of Scripture. (17)

Jesus is troubled about this (v.21) and along with the perplexity of the other disciples, the apostle John ('the beloved disciple') keeps a level head and learns from Jesus that Judas Iscariot is the traitor (v.26), possibly a whispered conversation, since the other disciples remain unaware of this (v.28-29). The sign by which Jesus reveals this ('dipping and giving the morsel' in v.26) is part of a cultural custom of the time, when the dish of broth is extended to the guest of honor. (19)

While this is the only time Satan is mentioned in John's gospel (20) we learn that Satan "enters into Judas" (v.22) and reveals that Jesus is fully in control of the situation, since He commands Judas (who is subdued by the devil) to do what he is about to do, sending Judas into the night to betray Jesus. Jesus Christ is fully in control of Satan and rules above all evil, even before His crucifixion, death and resurrection (recall Jesus overcoming the devil at His temptation in the wilderness in Matthew 4 and Luke 4).

This brings us to part three, where Jesus issues the new commandment to love one another. This is where the so-called 'Farewell Discourse' begins (13:31 to 16:30) - which is similar to the farewell discourse of Moses in Deuteronomy 31-33. (21)

As Judas (and with him, Satan) have departed into the night, Jesus announces His own glorification (v.31-32) and like a loving Father, addresses His true disciples as "little children" (v.33), since Christ is "the Son of Man," a title of divine glory. (22) Love is the main aspect of Christian discipleship in all of John's writings (23) and with it comes Jesus' new commandment of love - based on Leviticus 19:18 - and as Christians we are to love our fellow believer. (24)

In part four, Jesus predicts Peter's threefold denial (v.38), which would be a failure to fulfill the key requirement of the new commandment as followers of Jesus - since, Jesus predicts the denial, despite Peter's apparent affirmation to lay down his life for Christ (v.37). (25) Thankfully though we know that after His death and resurrection, Jesus reinstates Peter (John 21:14-19).

“Do not let your hearts be troubled. You believe in God; believe in Me as well. In My Father’s house are many rooms. If it were not so, would I have told you that I am going there to prepare a place for you? And if I go and prepare a place for you, I will come back and welcome you into My presence, so that you also may be where I am. You know the way to the place where I am going.” “Lord,” said Thomas, “we do not know where You are going, so how can we know the way?” Jesus answered, ***“I am the way and the truth and the life. No one comes to the Father except through Me. If you had known Me, you would know My Father as well. From now on you do know Him and have seen Him.”*** Philip said to Him, “Lord, show us the Father, and that will be enough for us.” Jesus replied, ***“Philip, I have been with you all this time, and still you do not know Me? Anyone who has seen Me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in Me? The words I say to you, I do not speak on My own. Instead, it is the Father dwelling in Me, performing His works. Believe Me that I am in the Father and the Father is in Me—or at least believe on account of the works themselves. Truly, truly, I tell you, whoever believes in Me will also do the works that I am doing. He will do even greater things than these, because I am going to the Father. And I will do whatever you ask in My name, so that the Father may be glorified in the Son. If you ask Me for anything in My name, I will do it. If you love Me, you will keep My commandments. And I will ask the Father, and He will give you another Advocate to be with you forever— the Spirit of truth. The world cannot receive Him, because it neither sees Him nor knows Him. But you do know Him, for He abides with you and will be in you. I will not leave you as orphans; I will come to you. In a little while the world will see Me no more, but you will see Me. Because I live, you also will live. On that day you will know that I am in My Father, and you are in Me, and I am in you. Whoever has My commandments and keeps them is the one who loves Me. The one who loves Me will be loved by My Father, and I will love him and reveal Myself to him.”*** Judas (not Iscariot) asked Him, “Lord, why are You going to reveal Yourself to us and not to the world?” Jesus replied, ***“If anyone loves Me, he will keep My word. My Father will love him, and We will come to him and make Our home with him. Whoever does not love Me does not keep My words. The word that you hear is not My own, but it is from the Father who sent Me. All this I have spoken to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in My name, will teach you all things and will remind you of everything I have told you. Peace I leave with you; My peace I give to you. I do not give to you as the world gives.***

Do not let your hearts be troubled; do not be afraid. You heard Me say, 'I am going away, and I am coming back to you.' If you loved Me, you would rejoice that I am going to the Father, because the Father is greater than I. And now I have told you before it happens, so that when it does happen, you will believe. I will not speak with you much longer, for the prince of this world is coming, and he has no claim on Me. But I do exactly what the Father has commanded Me, so that the world may know that I love the Father. Get up! Let us go on from here.

John 14 (BSB)

Commentary:

Following the Passover meal, Jesus makes more detailed comments here, as part of His 'Farewell Discourse' (starting in 13:31), in which He provides words of encouragement and announces the coming of the Holy Spirit. (26) In this chapter, we can distinguish four parts: One, Jesus reveals that God's House has many rooms (v.1-4); Two, Jesus is the Way, the Truth and the Life (v.5-14); Three, Jesus promises the Holy Spirit (v.15-20); Four, Jesus leaves His peace with the disciples (v.27-33).

In the first part, Jesus offers a wonderful description of heaven (His "Father's house" in v.2) which is the place where, after death, believers dwell with God in His eternal presence - this is just as personal for us as Christians today, as it is recorded here in John's Gospel. (27)

In the second part, the interchange between Jesus and Thomas reveals that Jesus *is* absolute truth, and the solely exclusive way to God (v.6). The implication in v.7 is that Thomas and the others do not yet truly know that Jesus is God Himself, yet v.26 encourages them that they will know who Jesus truly is following His resurrection. (28)

Similarly, Philip asks for some form of special revelation, just as Moses requested a manifestation of God's glory (Exodus 33:18) which was granted - as such, Jesus responds to Philip by referring to His words and miracles ("works" in v.11) as a sufficient basis that reveals Christ's divine identity. (29)

In v.12-14 Jesus reveals His oneness with God-the Father, and the "greater works" He refers to are part of the activity of the Holy Spirit, as He indwells all believers, and encourages them to fulfill the Great Commission. (30) Asking in Christ's name, means asking and receiving "anything" according to God's divine authority and His will (v.14).

In the third part, Jesus unequivocally promises the coming of the Holy Spirit. This is the first of five “Paraclete” passages we find in the Farewell Discourse. The Greek translation as “Paraclete” can be rendered as “Counselor,” “Comforter,” and “Advocate,” which are different ways of referring to the Holy Spirit - it is through this “Spirit of truth” that believers abide in Christ, and He is the safeguard against any alleged revelations that go beyond Him (e.g. Gnostic revelations). (31)

Jude (not Judas Iscariot) elicits the last query in this chapter, as he asks a good and valid question about the extent of Jesus revealing Himself. In response, Jesus makes it clear that love and obedience to Him (v.23-24) are the basis for a personal relationship with Christ - it is a matter of faith. (32)

The fourth and last part in this chapter are a summary of the previous three parts - and with the “prince of this world” (Satan) approaching, the giving of Christ’s peace (v.27) is part of His encouragement for the disciples, who have yet to persevere through the death until the resurrection of Jesus. (33) The closing verses (v.30-31) indicate that Jesus is now readying Himself to go to the cross: “let us go from here” indicates that the group is getting ready to go to the Mount of Olives.

“I am the true vine, and My Father is the keeper of the vineyard. He cuts off every branch in Me that bears no fruit, and every branch that does bear fruit, He prunes to make it even more fruitful. You are already clean because of the word I have spoken to you. Remain

in Me, and I will remain in you. Just as no branch can bear fruit by itself unless it remains in the vine, neither can you bear fruit unless you remain in Me. I am the vine and you are the branches. The one who remains in Me, and I in him, will bear much fruit. For apart from Me you can do nothing. If anyone does not remain in Me, he is like a branch that is thrown away and withers. Such branches are gathered up, thrown into the fire, and burned. If you remain in Me and My words remain in you, ask whatever you wish, and it will be done for you. This is to My Father's glory, that you bear much fruit, proving yourselves to be My disciples. As the Father has loved Me, so have I loved you. Remain in My love. If you keep My commandments, you will remain in My love, just as I have kept My Father's commandments and remain in His love. I have told you these things so that My joy may be in you and your joy may be complete. This is My commandment, that you love one another as I have loved you. Greater love has no one than this, that he lay down his life for his friends. You are My friends if you do what I command you. No longer do I call you servants, for a servant does not understand what his master is doing. But I have called you friends, because everything I have learned from My Father I have made known to you. You did not choose Me, but I chose you. And I appointed you to go and bear fruit—fruit that will remain—so that whatever you ask the Father in My name, He will give you. This is My command to you: Love one another. If the world hates you, understand that it hated Me first. If you were of the world, it would love you as its own. Instead, the world hates you, because you are not of the world, but I have chosen you out of the world. Remember the word that I spoke to you: 'No servant is greater than his master.' If they persecuted Me, they will persecute you as well; if they kept My word, they will keep yours as well. But they will treat you like this because of My name, since they do not know the One who sent Me. If I had not come and spoken to them, they would not be guilty of sin. Now, however, they have no excuse for their sin. Whoever hates Me hates My Father as well. If I had not done among them the works that no one else did, they would not be guilty of sin; but now they have seen and hated both Me and My Father. But this is to fulfill what is written in their Law: 'They hated Me without reason.' When the Advocate comes, whom I will send to you from the Father —the Spirit of truth who proceeds from the Father—He will testify about Me. And you also must testify, because you have been with Me from the beginning."

John 15 (BSB)

Commentary:

This chapter can be separated into three parts: In the first part Jesus refers to Himself as the True Vine (v.1-8). In the second part (v.9-17) Jesus reiterates and expands upon the 'love command' (the "new commandment" in John 13:31-35). In the third part Jesus warns about and explains the hatred of the world (v.18-27).

The first part contains the allegory of Jesus as the vine, with His followers as the branches (v.1-6) and what this allegory (as extended metaphor) means (v.7-17). (34) The call to abide in Christ leaves only two options: that is to remain in Jesus (as faithful believers) along with being pruned (disciplined), or to be cut off and burned (v.2,6) (as false 'believers' - best illustrated in 1 John 2:19). This harsh reality is important for us as Christians to grasp, since there will be those who say they are believers, when in fact they are not (see Matthew 7:21-23).

For those who are believers, the second part provides an intimate perspective Christ uses to shift the focus from allegory to true friendship (v.13-15) with Christ as the divine Head of the Christian body of believers (v.9-12). In other words, a personal relationship with Christ in obedience to His commandments, will manifest itself in orthodox Christian theology and practice. (36) Note, that it is God who elects His own (v.16), which is the Reformed doctrine of predestination, since Jesus is the "author and perfector of our Faith" (Hebrews 12:2). Of all world religions, Christianity is unique in that God reveals Himself personally to His followers to obey and know Him, for God's joy and the joy of His children (v.11). (37)

In the last part Jesus explains the hatred of the world toward Himself and His followers. In v.18-21 we learn that being united in Christ entails suffering and persecution, in other words, just as Christ suffered and died on the cross, so too, we as Christians are persecuted for believing in Jesus. (38)

This theme of persecution continues in v.20-25. Specifically, in v.25 Jesus uses and explicit Old Testament quotation (Psalm 35:19; Psalm 69:4 is also possible) that links back to the suffering of a person who is zealous for God, but is nevertheless persecuted by the enemies of God, because of that zeal - yet, despite the seemingly tremendous opposition, Jesus (like the psalmist) goes the way of the righteous sufferer, anticipating that God will vindicate Him in the end. (39)

Lastly, in v.26-27, Jesus reiterates the coming of the Holy Spirit, whom Christ Himself will send. This is a wonderful encouragement, since in spite of the hatred of the world, all true disciples who are joined to the Paraclete ("Spirit of truth" in v.26) will be an undeniable witness to God's revelation in and through Jesus Christ.

“I have told you these things so that you will not fall away. They will put you out of the synagogues. In fact, a time is coming when anyone who kills you will think he is offering a service to God. They will do these things because they have not known the Father or Me. But I have told you these things so that when their hour comes, you will remember that I told you about them. I did not tell you these things from the beginning, because I was with you. Now, however, I am going to Him who sent Me; yet none of you asks Me, ‘Where are You going?’ Instead, your hearts are filled with sorrow because I have told you these things. But I tell you the truth, it is for your benefit that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send Him to you. And when He comes, He will convict the world in regard to sin and righteousness and judgment: in regard to sin, because they do not believe in Me; in regard to righteousness, because I am going to the Father and you will no longer see Me; and in regard to judgment, because the prince of this world has been condemned. I still have much to tell you, but you cannot yet bear to hear it. However, when the Spirit of truth comes, He will guide you into all truth. For He will not speak on His own, but He will speak what He hears, and He will declare to you what is to come. He will glorify Me by taking from what is Mine and disclosing it to you. Everything that belongs to the Father is Mine. That is why I said that the Spirit will take from what is Mine and disclose it to you. In a little while you will see Me no more, and then after a little while you will see Me.” Then some of His disciples asked one another, “Why is He telling us, ‘In a little while you will not see Me, and then after a little while you will see Me’ and ‘Because I am going to the Father’?” They kept asking, “Why is He saying, ‘a little while’? We do not understand what He is saying.” Aware that they wanted to question Him, Jesus said to them, “***Are you asking one another why I said, ‘In a little while you will not see Me, and then after a little while you will see Me’? Truly, truly, I tell you, you will weep and wail while the world rejoices. You will grieve, but your grief will turn to joy. A woman has pain in childbirth because her time has come; but when she brings forth her child, she forgets her anguish because of her joy that a***

child has been born into the world. So also you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take away your joy. In that day you will no longer ask Me anything. Truly, truly, I tell you, whatever you ask the Father in My name, He will give you. Until now you have not asked for anything in My name. Ask and you will receive, so that your joy may be complete. I have spoken these things to you in figures of speech. An hour is coming when I will no longer speak to you this way, but will tell you plainly about the Father. In that day you will ask in My name. I am not saying that I will ask the Father on your behalf. For the Father Himself loves you, because you have loved Me and have believed that I came from God. I came from the Father and entered the world. In turn, I will leave the world and go to the Father." His disciples said, "See, now You are speaking plainly and without figures of speech. Now we understand that You know all things and that You have no need for anyone to question You. Because of this, we believe that You came from God." ***"Do you finally believe?"*** Jesus replied. ***"Look, an hour is coming and has already come when you will be scattered, each to his own home, and you will leave Me all alone. Yet I am not alone, because the Father is with Me. I have told you these things so that in Me you may have peace. In the world you will have tribulation. But take courage; I have overcome the world!"***

John 16 (BSB)

Commentary:

In this chapter, Jesus vocalizes His foregoing admonitions and encouragement. The four parts here are: One, Jesus foretells of persecution (v.1-4). Two, Jesus again promises the Holy Spirit (v.5-16). Three, Jesus predicts that grief will turn to joy (v.17-22). Four, Jesus encourages to ask in His name (v.23-33).

In the first part, Jesus warns the disciples of persecution that is to come upon them (v.2-3). Being expelled from the Jewish Synagogues and even killed by their fellow Jewish kinsman is part of this persecution. Jesus tells them all of this in advance so that they may be prepared and persevere in faith (v.1). Those who partake in these persecutions do not truly know God, but think they are serving God, as Jesus explains here. (41)

In the second part, Jesus promises the coming of the Holy Spirit (the "Advocate") whom Jesus will send (v.7) - which happens at Pentecost (Acts 2). In v.8-11 we find out how the Holy Spirit will convict the world, that is for the sin of unbelief in Christ, also for the righteousness of Christ as He returns to God-the Father, and the judgment of Satan ("the prince of this world") through Christ's work on the cross. (42) In v.13-15 we are reminded that

when the Holy Spirit comes (after Christ's resurrection and ascension) the disciples (and all believers) will be able to hear Christ's words spoken into their hearts. (43)

In part three, Jesus explains what He means by "a little while" (v.16), here using an illustration of childbirth (v.21). Our Lord is making the point that there is a change of heart underway for His disciples - from mourning to joy - which is a common Old Testament image (Isaiah 13:8; 21:3; 26:16-21) and often links to the end-time salvation brought about by the Messiah. (44) Thus, v.22 refers to both the resurrection and the Second Coming of Jesus Christ.

Part four begins with Jesus inviting the disciples to 'ask in His name' (v.23-28). This means that after the resurrection of Christ and the coming of the Holy Spirit, the disciples (and us as Christians today) can ask for anything in Jesus' name - which, if done by His power, authority and His will - can have a strong impact. (45)

In the closing part of this 'Farewell Discourse' (v.29-33) the disciples manifest a sense of growing faith (v.29-30), yet Jesus does mildly rebuke them (v.31-32) predicting their temporal abandonment of Him. However, in His grace, mercy and love, Jesus reassures them of having "peace in the world" (v.33) in spite of tribulations, because Christ has "overcome the world" (v.33). (46)

When Jesus had spoken these things, He lifted up His eyes to heaven and said, ***"Father, the hour has come. Glorify Your Son, that Your Son may glorify You. For You granted Him authority over all people, so that He may give eternal life to all those You have given Him. Now this is eternal life, that they may know You, the only true God, and Jesus Christ, whom You have sent. I have glorified You on earth by accomplishing the work You gave Me to do. And now, Father, glorify Me in Your presence with the glory I had with You before the world existed. I have revealed Your name to those You have given Me out of the world. They were Yours; You gave them to Me, and they have kept Your word. Now they know that everything You have given Me comes from You. For I have given them the words You gave Me, and they have received them. They knew with certainty that I came from You, and they believed that You sent Me. I ask on their behalf. I do not ask on behalf of the world, but on behalf of those You have given Me; for they are Yours. All I have is Yours, and all You have is***

Mine; and in them I have been glorified. I will no longer be in the world, but they are in the world, and I am coming to You. Holy Father, protect them by Your name, the name You gave Me, so that they may be one as We are one. While I was with them, I protected and preserved them by Your name, the name You gave Me. Not one of them has been lost, except the son of destruction, so that the Scripture would be fulfilled. But now I am coming to You; and I am saying these things while I am in the world, so that they may have My joy fulfilled within them. I have given them Your word and the world has hated them; for they are not of the world, just as I am not of the world. I am not asking that You take them out of the world, but that You keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them by the truth; Your word is truth. As You sent Me into the world, I have also sent them into the world. For them I sanctify Myself, so that they too may be sanctified by the truth. I am not asking on behalf of them alone, but also on behalf of those who will believe in Me through their message, that all of them may be one, as You, Father, are in Me, and I am in You. May they also be in Us, so that the world may believe that You sent Me. I have given them the glory You gave Me, so that they may be one as We are one— I in them and You in Me—that they may be perfectly united, so that the world may know that You sent Me and have loved them just as You have loved Me. Father, I want those You have given Me to be with Me where I am, that they may see the glory You gave Me because You loved Me before the foundation of the world. Righteous Father, although the world has not known You, I know You, and they know that You sent Me. And I have made Your name known to them and will continue to make it known, so that the love You have for Me may be in them, and I in them."

John 17 (BSB)

Commentary:

The Last Supper and Upper Room Discourse are complimented by Christ's 'High-Priestly Prayer' (so-called, because of Jesus' intercessory words). (47) There is a threefold partition here, namely: One, Jesus praying for Himself (v.1-5). Two, Jesus praying for the disciples (v.6-17). Three, Jesus praying for all believers (v.20-26).

In the first part, Jesus prays for His own glorification as He gives an account of His mission and ministry. (48) This glorification also includes a bestowal of eternal life on all God-the Father has given to Christ (v.3) - hereby, eternal life means having a personal relationship with the Father through the Son (Jesus Christ). (49)

In part two, Jesus prays for His disciples, which is primarily a prayer of protection (v.11, 15), due to Christ's pending crucifixion and death (prior to His resurrection). Having singled out Judas, His betrayer (v.12) - Jesus prays for His disciples who belong to the Father, and Jesus having been glorified in them (v.10) as well as their sanctification, since they are set apart from the world. (50)

In the third part, Jesus prays for all believers. Here, picking up again on His request for unity (v.11) this becomes the prevalent theme (v.21-23) and in some way mirrors the unity of the Trinity (v.21, 22, 24) - thus effective evangelism, rests upon unified believers coming together in love to fulfill the Great Commission (v.26). (51)

Conclusion:

In sum, we have here in the Last Supper, Upper Room Discourse and High Priestly prayer many theological and practical points that Jesus makes. First, as seen in the Synoptic rendering of the Last Supper, we realize that Christ's atoning death represented in this event is not just a mere re-enactment, but calls us as believers to proclaim the 'Good News,' before God's kingdom is established in all its completion. (52) The illustration of the Lord's Supper - as given to us by the Apostle Paul in 1 Corinthians 11:23-26 should not be a thoughtless, uninspired ritual, but should bring us closer to Christ, through the work and power of the Holy Spirit.

Second, concerning the Last Supper as recorded in John's Gospel (John 13), Jesus is rendered as the new Moses, since He institutes a new covenant with His disciples and all who will ever believe in Him - Christ's washing of the disciples feet is also a spiritual cleansing, anticipating the coming of the Holy Spirit (to whom Jesus alludes to several times) and firmly anchored by the two explicit Old Testament quotations Jesus uses in His Farewell Discourse (John 13:18 links to Psalm 41:9 and John 15:25 links to Psalm 69:4; Psalm 35:19). (53)

Third, it is important to emphasize that the crucifixion is not something that just happened to Jesus. As we see in John 13, Jesus displays His divine sovereignty and omniscient attributes, since He not only foretells the things to come, but also commands Satan (after having entered Judas) - thereby demonstrating that Christ is fully able to engage and defeat all evil spiritual warfare, while being in full control of the situation.

Fourth, in addition to firmly anchoring His speech in the Old Testament, Jesus uses the allegory of the vine, to demonstrate that He is the new and

true vine (John 15:1-8). Abiding in the vine, as Christians are the branches, means to obey Christ's commands, foremost His command to love one another. (54) As believers, Jesus prunes us, which means that through His atoning work on the cross He makes us the faithful branches He want us to be. (55)

Finally, in spite of trials and persecution Jesus tells us about, He reassures us of His divine guidance and presence, as we consider Christ's 'High-priestly Prayer' (John 17). Jesus encourages us here as Christians to maintain unity in love for one another, and we can rest assured that Jesus is just as much praying for us today for our protection and sanctification, as He makes a request for His own glorification in order to reveal God-the Father to us. (56)

> From His fullness we have all received grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God, but the one and only Son, who is Himself God and is at the Father's side, has made Him known.
>
> John 1:16–18 (BSB)

Notes

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Appendix A

The Last Supper (Matthew 26:20-30)

(Mark 14:17–26; Luke 22:14–23; 1 Corinthians 11:17–34)

20When evening came, Jesus was reclining with the twelve disciples. 21And while they were eating, He said to them, “Truly I tell you, one of you will betray Me.”

22They were deeply grieved and began to ask Him one after another, “Surely not I, Lord?”

23Jesus answered, “The one who has dipped his hand into the bowl with Me will betray Me. 24The Son of Man will go just as it is written about Him, but woe to that man by whom He is betrayed. It would be better for him if he had not been born.”

25Then Judas, who would betray Him, said, “Surely not I, Rabbi?”

Jesus answered, “You have said it yourself.”

26While they were eating, Jesus took bread, spoke a blessing and broke it, and gave it to the disciples, saying, “Take and eat; this is My body.”

27Then He took the cup, gave thanks, and gave it to them, saying, “Drink from it, all of you. 28This is My blood of the covenant, which is poured out for many for the forgiveness of sins. 29I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in My Father’s kingdom.”

30And when they had sung a hymn, they went out to the Mount of Olives.

The Last Supper (Mark 14:17-26)

(Matthew 26:20–30; Luke 22:14–23; 1 Corinthians 11:17–34)

17When evening came, Jesus arrived with the Twelve. 18And while they were reclining and eating, Jesus said, “Truly I tell you, one of you who is eating with Me will betray Me.”

19They began to be grieved and to ask Him one after another, “Surely not I?”

20He answered, “It is one of the Twelve—the one who is dipping his hand
into the bowl with Me. 21The Son of Man will go just as it is written about Him,
but woe to that man by whom He is betrayed! It would be better for him if he
had not been born.”

22While they were eating, Jesus took bread, spoke a blessing and broke it,
and gave it to the disciples, saying, “Take it; this is My body.”

23Then He took the cup, gave thanks, and gave it to them, and they all drank
from it. 24He said to them, “This is My blood of the covenant, which is poured
out for many. 25Truly I tell you, I will no longer drink of the fruit of the vine
until that day when I drink it anew in the kingdom of God.”

26And when they had sung a hymn, they went out to the Mount of Olives.

The Last Supper (Luke 22:14-23)

(Matthew 26:20–30; Mark 14:17–26; 1 Corinthians 11:17–34)

14When the hour had come, Jesus reclined at the table with His apostles.
15And He said to them, “I have eagerly desired to eat this Passover with you
before My suffering. 16For I tell you that I will not eat it again until it is
fulfilled in the kingdom of God.”

17After taking the cup, He gave thanks and said, “Take this and divide it
among yourselves. 18For I tell you that I will not drink of the fruit of the vine
from now on until the kingdom of God comes.”

19And He took the bread, gave thanks and broke it, and gave it to them,
saying, “This is My body, given for you; do this in remembrance of Me.”

20In the same way, after supper He took the cup, saying, “This cup is the new
covenant in My blood, which is poured out for you.

21Look! The hand of My betrayer is with Mine on the table. 22Indeed, the Son
of Man will go as it has been determined, but woe to that man who betrays
Him.”

23Then they began to question among themselves which of them was going
to do this.

The Last Supper, Upper Room Discourse and High Priestly Prayer (John 13-17)

Jesus Washes His Disciples' Feet

13 1It was now just before the Passover Feast, and Jesus knew that His
hour had come to leave this world and return to the Father. Having loved His
own who were in the world, He loved them to the very end. 2The evening
meal was underway, and the devil had already put into the heart of Judas,
the son of Simon Iscariot, to betray Jesus.

3Jesus knew that the Father had delivered all things into His hands, and that
He had come from God and was returning to God. 4So He got up from the
supper, laid aside His outer garments, and wrapped a towel around His waist.
5After that, He poured water into a basin and began to wash the disciples'
feet and dry them with the towel that was around Him.

6He came to Simon Peter, who asked Him, "Lord, are You going to wash my
feet?"

7Jesus replied, "You do not realize now what I am doing, but later you will
understand."

8"Never shall You wash my feet!" Peter told Him.

Jesus answered, "Unless I wash you, you have no part with Me."

9"Then, Lord," Simon Peter replied, "not only my feet, but my hands and my
head as well!"

10Jesus told him, "Whoever has already bathed needs only to wash his feet,
and he will be completely clean. And you are clean, though not all of you."
11For He knew who would betray Him. That is why He said, "Not all of you are
clean."

12When Jesus had washed their feet and put on His outer garments, He
reclined with them again and asked, "Do you know what I have done for you?
13You call Me Teacher and Lord, and rightly so, because I am. 14So if I, your
Lord and Teacher, have washed your feet, you also should wash one
another's feet. 15I have set you an example so that you should do as I have
done for you. 16Truly, truly, I tell you, no servant is greater than his master,
nor is a messenger greater than the one who sent him. 17If you know these
things, you will be blessed if you do them.

Jesus Predicts His Betrayal

(Psalms 41:1–13)

18I am not speaking about all of you; I know whom I have chosen. But this is
to fulfill the Scripture: ‘The one who shares My bread has lifted up his heel
against Me.’ 19I am telling you now before it happens, so that when it comes
to pass, you will believe that I am He. 20Truly, truly, I tell you, whoever
receives the one I send receives Me, and whoever receives Me receives the
One who sent Me.”

21After Jesus had said this, He became troubled in spirit and testified, “Truly,
truly, I tell you, one of you will betray Me.”

22The disciples looked at one another, perplexed as to which of them He
meant. 23One of His disciples, the one whom Jesus loved, was reclining at His
side. 24So Simon Peter motioned to him to ask Jesus which one He was
talking about. 25Leaning back against Jesus, he asked, “Lord, who is it?”

26Jesus answered, “It is the one to whom I give this morsel after I have
dipped it.” Then He dipped the morsel and gave it to Judas son of Simon
Iscariot. 27And when Judas had taken the morsel, Satan entered into him.

Then Jesus said to Judas, “What you are about to do, do quickly.” 28But no
one at the table knew why Jesus had said this to him. 29Since Judas kept the
money bag, some thought that Jesus was telling him to buy what was
needed for the feast, or to give something to the poor. 30As soon as he had
received the morsel, Judas went out into the night.

Love One Another

(Romans 12:9–13; 1 John 3:11–24)

31When Judas had gone out, Jesus said, “Now the Son of Man is glorified, and
God is glorified in Him. 32If God is glorified in Him, God will also glorify the
Son in Himself—and will glorify Him at once.

33Little children, I am with you only a little while longer. You will look for Me,
and as I said to the Jews, so now I say to you: ‘Where I am going, you cannot
come.’

34A new commandment I give you: Love one another. As I have loved you, so
you also must love one another. 35By this everyone will know that you are My
disciples, if you love one another.”

Jesus Predicts Peter’s Denial

(Matthew 26:31–35; Mark 14:27–31; Luke 22:31–38)

36“Lord, where are You going?” Simon Peter asked.

Jesus answered, “Where I am going, you cannot follow Me now, but you will
follow later.”

37 “Lord,” said Peter, “why can’t I follow You now? I will lay down my life for
You.”

38 “Will you lay down your life for Me?” Jesus replied. “Truly, truly, I tell you,
before the rooster crows, you will deny Me three times.

In My Father’s House Are Many Rooms

14 1 “Do not let your hearts be troubled. You believe in God; believe in Me
as well. 2 In My Father’s house are many rooms. If it were not so, would I have
told you that I am going there to prepare a place for you? 3 And if I go and
prepare a place for you, I will come back and welcome you into My presence,
so that you also may be where I am. 4 You know the way to the place where I
am going.”

The Way, the Truth, and the Life

5 “Lord,” said Thomas, “we do not know where You are going, so how can we
know the way?”

6 Jesus answered, “I am the way and the truth and the life. No one comes to
the Father except through Me. 7 If you had known Me, you would know My
Father as well. From now on you do know Him and have seen Him.”

8 Philip said to Him, “Lord, show us the Father, and that will be enough for
us.”

9 Jesus replied, “Philip, I have been with you all this time, and still you do not
know Me? Anyone who has seen Me has seen the Father. How can you say,
‘Show us the Father’? 10 Do you not believe that I am in the Father and the
Father is in Me? The words I say to you, I do not speak on My own. Instead, it
is the Father dwelling in Me, performing His works. 11 Believe Me that I am in
the Father and the Father is in Me—or at least believe on account of the
works themselves.

12 Truly, truly, I tell you, whoever believes in Me will also do the works that I
am doing. He will do even greater things than these, because I am going to
the Father. 13 And I will do whatever you ask in My name, so that the Father
may be glorified in the Son. 14 If you ask Me for anything in My name, I will
do it.

Jesus Promises the Holy Spirit

(John 16:5–16)

15 If you love Me, you will keep My commandments. 16 And I will ask the
Father, and He will give you another Advocate to be with you forever— 17 the
Spirit of truth. The world cannot receive Him, because it neither sees Him nor
knows Him. But you do know Him, for He abides with you and will be in you.

18I will not leave you as orphans; I will come to you. 19In a little while the
world will see Me no more, but you will see Me. Because I live, you also will
live. 20On that day you will know that I am in My Father, and you are in Me,
and I am in you. 21Whoever has My commandments and keeps them is the
one who loves Me. The one who loves Me will be loved by My Father, and I
will love him and reveal Myself to him."

22Judas (not Iscariot) asked Him, "Lord, why are You going to reveal Yourself
to us and not to the world?"

23Jesus replied, "If anyone loves Me, he will keep My word. My Father will love
him, and We will come to him and make Our home with him. 24Whoever does
not love Me does not keep My words. The word that you hear is not My own,
but it is from the Father who sent Me.

25All this I have spoken to you while I am still with you. 26But the Advocate,
the Holy Spirit, whom the Father will send in My name, will teach you all
things and will remind you of everything I have told you.

Peace I Leave with You

27Peace I leave with you; My peace I give to you. I do not give to you as the
world gives. Do not let your hearts be troubled; do not be afraid. 28You heard
Me say, 'I am going away, and I am coming back to you.' If you loved Me,
you would rejoice that I am going to the Father, because the Father is
greater than I. 29And now I have told you before it happens, so that when it
does happen, you will believe.

30I will not speak with you much longer, for the prince of this world is coming,
and he has no claim on Me. 31But I do exactly what the Father has
commanded Me, so that the world may know that I love the Father.

Get up! Let us go on from here.

Jesus the True Vine

(Isaiah 27:1–13)

15 1"I am the true vine, and My Father is the keeper of the vineyard. 2He
cuts off every branch in Me that bears no fruit, and every branch that does
bear fruit, He prunes to make it even more fruitful. 3You are already clean
because of the word I have spoken to you. 4Remain in Me, and I will remain
in you. Just as no branch can bear fruit by itself unless it remains in the vine,
neither can you bear fruit unless you remain in Me.

5I am the vine and you are the branches. The one who remains in Me, and I
in him, will bear much fruit. For apart from Me you can do nothing. 6If anyone

does not remain in Me, he is like a branch that is thrown away and withers. Such branches are gathered up, thrown into the fire, and burned. 7If you remain in Me and My words remain in you, ask whatever you wish, and it will be done for you. 8This is to My Father's glory, that you bear much fruit, proving yourselves to be My disciples.

No Greater Love

9As the Father has loved Me, so have I loved you. Remain in My love. 10If you keep My commandments, you will remain in My love, just as I have kept My Father's commandments and remain in His love. 11I have told you these things so that My joy may be in you and your joy may be complete.

12This is My commandment, that you love one another as I have loved you. 13Greater love has no one than this, that he lay down his life for his friends.

14You are My friends if you do what I command you. 15No longer do I call you servants, for a servant does not understand what his master is doing. But I have called you friends, because everything I have learned from My Father I have made known to you. 16You did not choose Me, but I chose you. And I appointed you to go and bear fruit—fruit that will remain—so that whatever you ask the Father in My name, He will give you. 17This is My command to you: Love one another.

The Hatred of the World

18If the world hates you, understand that it hated Me first. 19If you were of the world, it would love you as its own. Instead, the world hates you, because you are not of the world, but I have chosen you out of the world.

20Remember the word that I spoke to you: 'No servant is greater than his master.' If they persecuted Me, they will persecute you as well; if they kept My word, they will keep yours as well. 21But they will treat you like this because of My name, since they do not know the One who sent Me. 22If I had not come and spoken to them, they would not be guilty of sin. Now, however, they have no excuse for their sin.

23Whoever hates Me hates My Father as well. 24If I had not done among them the works that no one else did, they would not be guilty of sin; but now they have seen and hated both Me and My Father. 25But this is to fulfill what is written in their Law: 'They hated Me without reason.'

26When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who proceeds from the Father—He will testify about Me. 27And you also must testify, because you have been with Me from the beginning.

Persecution Foretold

(Acts 23:12–22)

16 1“I have told you these things so that you will not fall away. 2They will
put you out of the synagogues. In fact, a time is coming when anyone who
kills you will think he is offering a service to God. 3They will do these things
because they have not known the Father or Me. 4But I have told you these
things so that when their hour comes, you will remember that I told you
about them. I did not tell you these things from the beginning, because I was
with you.

The Promise of the Holy Spirit

(John 14:15–26)

5Now, however, I am going to Him who sent Me; yet none of you asks Me,
‘Where are You going?’ 6Instead, your hearts are filled with sorrow because I
have told you these things. 7But I tell you the truth, it is for your benefit that
I am going away. Unless I go away, the Advocate will not come to you; but if
I go, I will send Him to you.

8And when He comes, He will convict the world in regard to sin and
righteousness and judgment: 9in regard to sin, because they do not believe
in Me; 10in regard to righteousness, because I am going to the Father and
you will no longer see Me; 11and in regard to judgment, because the prince of
this world has been condemned.

12I still have much to tell you, but you cannot yet bear to hear it. 13However,
when the Spirit of truth comes, He will guide you into all truth. For He will not
speak on His own, but He will speak what He hears, and He will declare to
you what is to come. 14He will glorify Me by taking from what is Mine and
disclosing it to you. 15Everything that belongs to the Father is Mine. That is
why I said that the Spirit will take from what is Mine and disclose it to you.

16In a little while you will see Me no more, and then after a little while you
will see Me.”

Grief Will Turn to Joy

17Then some of His disciples asked one another, “Why is He telling us, ‘In a
little while you will not see Me, and then after a little while you will see Me’
and ‘Because I am going to the Father’?” 18They kept asking, “Why is He
saying, ‘a little while’? We do not understand what He is saying.”

19Aware that they wanted to question Him, Jesus said to them, “Are you
asking one another why I said, ‘In a little while you will not see Me, and then
after a little while you will see Me’? 20Truly, truly, I tell you, you will weep and
wail while the world rejoices. You will grieve, but your grief will turn to joy.
21A woman has pain in childbirth because her time has come; but when she
brings forth her child, she forgets her anguish because of her joy that a child

has been born into the world. 22So also you have sorrow now, but I will see
you again and your hearts will rejoice, and no one will take away your joy.

Ask in My Name

(Matthew 18:19–20)

23In that day you will no longer ask Me anything. Truly, truly, I tell you,
whatever you ask the Father in My name, He will give you. 24Until now you
have not asked for anything in My name. Ask and you will receive, so that
your joy may be complete.

25I have spoken these things to you in figures of speech. An hour is coming
when I will no longer speak to you this way, but will tell you plainly about the
Father. 26In that day you will ask in My name. I am not saying that I will ask
the Father on your behalf. 27For the Father Himself loves you, because you
have loved Me and have believed that I came from God. 28I came from the
Father and entered the world. In turn, I will leave the world and go to the
Father."

29His disciples said, "See, now You are speaking plainly and without figures
of speech. 30Now we understand that You know all things and that You have
no need for anyone to question You. Because of this, we believe that You
came from God."

31"Do you finally believe?" Jesus replied. 32"Look, an hour is coming and has
already come when you will be scattered, each to his own home, and you will
leave Me all alone. Yet I am not alone, because the Father is with Me. 33I
have told you these things so that in Me you may have peace. In the world
you will have tribulation. But take courage; I have overcome the world!"

Prayer for the Son

17 1When Jesus had spoken these things, He lifted up His eyes to heaven
and said, "Father, the hour has come. Glorify Your Son, that Your Son may
glorify You. 2For You granted Him authority over all people, so that He may
give eternal life to all those You have given Him. 3Now this is eternal life, that
they may know You, the only true God, and Jesus Christ, whom You have
sent. 4I have glorified You on earth by accomplishing the work You gave Me
to do. 5And now, Father, glorify Me in Your presence with the glory I had with
You before the world existed.

Prayer for the Disciples

6 I have revealed Your name to those You have given Me out of the world.
They were Yours; You gave them to Me, and they have kept Your word. 7 Now
they know that everything You have given Me comes from You. 8 For I have
given them the words You gave Me, and they have received them. They
knew with certainty that I came from You, and they believed that You sent
Me.

9 I ask on their behalf. I do not ask on behalf of the world, but on behalf of
those You have given Me; for they are Yours. 10 All I have is Yours, and all You
have is Mine; and in them I have been glorified. 11 I will no longer be in the
world, but they are in the world, and I am coming to You.

Holy Father, protect them by Your name, the name You gave Me, so that
they may be one as We are one. 12 While I was with them, I protected and
preserved them by Your name, the name You gave Me. Not one of them has
been lost, except the son of destruction, so that the Scripture would be
fulfilled.

13 But now I am coming to You; and I am saying these things while I am in the
world, so that they may have My joy fulfilled within them. 14 I have given
them Your word and the world has hated them; for they are not of the world,
just as I am not of the world.

15 I am not asking that You take them out of the world, but that You keep
them from the evil one. 16 They are not of the world, just as I am not of the
world. 17 Sanctify them by the truth; Your word is truth. 18 As You sent Me into
the world, I have also sent them into the world. 19 For them I sanctify Myself,
so that they too may be sanctified by the truth.

Prayer for All Believers

20 I am not asking on behalf of them alone, but also on behalf of those who
will believe in Me through their message, 21 that all of them may be one, as
You, Father, are in Me, and I am in You. May they also be in Us, so that the
world may believe that You sent Me.

22 I have given them the glory You gave Me, so that they may be one as We
are one— 23 I in them and You in Me—that they may be perfectly united, so
that the world may know that You sent Me and have loved them just as You
have loved Me.

24 Father, I want those You have given Me to be with Me where I am, that they
may see the glory You gave Me because You loved Me before the foundation
of the world.

25 Righteous Father, although the world has not known You, I know You, and
they know that You sent Me. 26 And I have made Your name known to them

and will continue to make it known, so that the love You have for Me may be in them, and I in them.”

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May God bless you and keep you.

Pastor John

Amen.